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# THE JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION  
OF THE  
AMERICAN SOCIETY  
For Meliorating the Condition of the Jews.

נחמו נחמו עמי יאמר אלהים: Is. XL. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

Vol. I. No. 9.

MARCH, 1845.

New Series.

## Notice.

WE beg once more to refer our readers to the *terms of publication*, on the last page of the cover. We have also to express our regret at being compelled this month to commence the unpleasant work of discontinuing the Chronicle to the subscribers who have not complied with those terms. The steady increase of the number of paying subscribers, makes us less willing to obtrude our Journal on such as do not feel sufficient interest in it, or its object, to give all that is asked for it—" \$1 per annum, *payable in advance*."

"ANASTASIS." BY PROF. BUSH.

(Continued from page 192.)

EVER since the publication of this book, we have watched with a curious interest the manner of its reception by sundry reputed guides of public opinion. While the work was yet in the press, we had hazarded a prediction, that by all the motley tribes of errorists—by all such as are in the habit of feeling themselves straitened and oppressed by the stern and unambiguous decisions of the divine oracles—that, in short, by all infidels,—(the word, we know, is getting to be vastly vulgar and unpopular; but we mean to use it nevertheless)—infidels of every stature, and tinge—that modern and fashionable class of infidels especially, who, with plenty of mystical phrases on their tongues of reverence for Christianity, kiss the heavenly stranger only

the more effectually to betray her—by these various and formidable parties, we had said, the appearance of this volume would assuredly be hailed with shouts of glee as a most precious godsend—a godsend all the more precious, that it came to them from within the pale of the Church. That an amiable, talented, and learned man, with a clerical title on one side, and an academical title on the other—nay, that one of our favorite biblical expositors, should write a book of this kind, and commit himself to the maintenance of such reckless crudities, was a piece of exquisite and rare luck, such as does not occur every day;—something evidently must come of it.

We take no credit for sagacity, therefore, because our anticipations in this instance have been so speedily and abundantly realized. Scarcely was *Anastasis* allowed to make his bow to the public,



before his name and his fame were heralded here and there, and all round the lists, as being marvellously acute in his metaphysics, altogether overpowering in his logic, and as for his "main position," that was "absolutely unpermeable."

Alas, alas, that the friends of the Bible could take no part in, could draw no pleasure from, the ominous mirth. In their ears the noisy gratulations were nothing more than a dismal token, that another "Son of the Morning" had wandered too near the realms of "the dead," and that the dwellers there were already bestirring themselves to "meet him at his coming."

Nor has the experiment, it must be confessed, been quite satisfactory in still another respect. It is not long since the mistakes of many, in antedating the season of our Lord's return to judgment—mistakes, indeed, as gross and palpable, as their perpetrators were frequently insolent and dogmatical in the assertion of them—received from innumerable hands their "just recompense of reward." But here comes Prof. B. next, just as resolutely bent on blotting out altogether—with a few drops of ink—the brightest star that shines in the firmament of the Church, "that blessed hope, even the glorious appearing of the great God, even our Saviour Jesus Christ"—and what is said in his case?—Not all, as yet, that might have been expected, we think.

We are aware, that considerable allowance must be made for the startling novelty and suddenness of the phenomenon. The author of *Anastasis* had not only earned for himself a good degree, by his assiduous and most respectable labors in another field; but in some way, not at all so obvious to us, he had also come to be rather generally admired, or, at any rate, *bepuffed*, as decidedly the profound "mystery-searcher" and hierophant of the American Church—the very man, if such a man could any where be found, to take Ezekiel's chariot to pieces, and put it together again. When the Grand Master of Types and Symbols, accordingly,

advances, and tells you to your faces, that there is to be *no* resurrection of the body at the last day, and that "the Lord Jesus shall" *not* "be revealed from heaven with his mighty angels, in flaming fire, taking vengeance," it need not, perhaps, surprise nor alarm us, that men's minds should for a while seem as if stunned, and perplexed what to make of it. It is precisely as if some dignified functionary, of high social standing, and portly presence, should be caught in broad daylight at the most preposterous antics, balancing himself on his head, or throwing somersets in Broadway, people might be excused for rubbing their eyes for a few moments, and doubting the evidence of their senses; especially if certain critics, of repute for skill in the fine arts, should with knowing looks give us to understand, that what we in our ignorance deemed only grotesque and absurd, was, in reality, the true natural posture, and the most beautiful gait in the world.

And yet, let it not be concealed, these charitable extenuations scarcely reconcile us to the conduct of certain brethren,\* who, from their connection with the religious press, claim to be the sworn, vigilant guardians of whatever is sober and conservative in the faith of the gospel, and yet can take a book like this by the hand, introduce it reverentially to the Christian community, express a delightful confidence that the great sanctions of religion are not at all affected by it, and conclude by lamenting their own want of ability and learning duly to answer it—although, *of course*, they *must* believe that the author *must* be mistaken. Now, there might be a measure of satisfaction in contemplating the modesty, and, it may be, but we would fain hope not, the accuracy, of such a self-estimate, were not the pleasure far more than neutralized by feelings of profound sorrow and amazement, that, among the other mysterious arrangements of the present life, gentlemen thus

\* It is right to say, that we have observed but *one* notable instance of this kind.

lowly-minded should consent to occupy stations, for which, if we must credit their own confession, they are, both by nature and education, deplorably incompetent.

For our own humble part, while we have used, and shall continue to use, "great plainness of speech" on this matter, we do so because constrained thereby to a solemn sense of religious obligation. In thus discharging what we conceive to be a duty, we have also to struggle, as we formerly hinted, against the embarrassment, at once pleasing and painful, of a sincere and affectionate personal regard for the author. But when the authority of God's most blessed word, and so much of all that is dearest to the eye of faith and hope, are at stake, we desire to "know no man after the flesh." It was none other than Peter's own "beloved brother Paul," who at Antioch "withstood him to the face, because he was to be blamed."

Certainly, there has been no lack of freedom in our author's treatment of these serious topics, as they have been understood in all past ages of the Church. And really we do not see, why his volume must be handled more tenderly by such as are persuaded, as we are, that it teems with the seeds of infidelity, and those seeds even largely developed. Let it be observed, we do not judge *the author*;—it is *his book* that we judge; and as to it we hope to satisfy all thinking men, excepting always the *extremely* intellectual classes before mentioned, that, while Prof. B. has written some good books, he has succeeded at last in producing a very bad one—one bad in its principles—bad in its conclusions—in its logic very bad—worse, if that be possible, in its interpretations—and worst of all in its tendencies, and probable influence on an unbelieving and scoffing age.

So much for the plain *style* of our critique;—and now a single word of *recapitulation*, before we proceed.

We have formerly seen, that whatever else may be said of these notions of our

friend "touching the resurrection of the dead," it cannot with any decency be said of them, that they are *new*. Nothing but sheer ignorance of the history of the theological opinion will insist upon forcing on the Professor a merit, to which he himself, we presume, lays no claim. All the discovery he has made is that of the half-buried carcase of an old error, that was shot by the hunters some centuries ago. Our author, having fallen in with it in his discursive walks, has taken it home with him, and, being a man of strong faith in the powers of science, he has entered on a series of vigorous experiments,\* by way of galvanizing it into some ghastly mimicry of life. Now this may do very well for one or two nights; but our advice, were it proper for us to give it, would be, not to protract the course beyond that, lest, before it is finished, the discovery should be prematurely made, that the subject of these amazing demonstrations is but a—poor affair, after all, and that the sooner it is carried out again for burial, the safer for the public health.

The common view of the resurrection involving mainly *two* points—1, the *future* of the resurrection of all mankind; and, 2, a *connection* between the body of death and the body that is raised, Prof. B. denies both, *avowedly for no other reason* than that he cannot explain in what that connection consists, nor trace the steps of the divine process, whereby the result is achieved. The one object of our last essay was to show, that, stripped of its earnest, though we still think very wordy and somewhat inflated circumlocutions, the whole matter "hath this extent—no more;" and is, therefore, fairly reducible to the syllogism of ignorance, in this form:—"Whatever confounds my faculties is incredible; But the idea of the resurrection of these mortal bodies does confound my faculties: *Ergo*, it is an incredible thing with me, that God should raise the dead."

\* We see it already announced, that Prof. B. is engaged on a new work, on "*Psychology*!"



To labor in the proof, and this is what the author has done, that the particles of the risen body cannot be numerically the same with the particles of the buried body, is to beat the air; since such an identity is what no human being, so far as we know, contends for, and *does not even now exist*, as the Professor has shown, between the body of yesterday and the body of to-day — between the body that lies down, and the body that rises up — between the body that goes into the barber's shop, and the body that comes out;—and yet in all these, and a thousand other such cases, the body continues *to all intents and purposes, and for all the uses, we remarked, of consciousness and law*, the same body.

There is a very short chapter, which we have not yet noticed, on the "Distinction of Personal and Bodily Identity," and there is little use in noticing it now. The gist of it is, that human identity has its seat, not at all in the frail body, but exclusively in the unchanging mind. For the sake of argument, suppose this to be true. Does it prove that we have no bodies *now*? And what bearing, then, has it on the question before us?

But it is high time for us to see, what view of the resurrection Prof. B. would have us to substitute for the present one. As he has been so much distressed by the unscientific character of the prevailing theory, taught, it is admitted, by "the letter of revelation," it must surely be worth while to ascertain what science and Swedenborg have done for his relief. And so we come at last to "Chapter III. The true body of the Resurrection, as inferred by Reason." The title itself, some would say, is a little suspicious—"inferred by Reason." However, if the inference is only a *reasonable* one, we shall be satisfied.

This chapter, of course, we have read with great care; in fact, we have read it over and over again; and one thing we feel quite safe in saying, that there is a surprising deal in it about "*the life*"—"the essential life"—and "*vital princi-*

*ples*,"—and "*the substratum of our being*"—about "*psyche*," and about "*nous*"—about bodies "*physical*," and bodies "*spiritual*," and bodies "*psychical*"—bodies "*sarkosomatous*," and bodies "*pneumasomatous*." These and many other hard phrases, our author tosses about, as certain *physical* operators do balls, and with such fearful agility, that really we cannot wonder, if, (as we shall presently find it does happen,) he occasionally mistakes one for the other.

The following sentences will let our readers into the whole secret;—

It is well known to have been ascertained by chemistry, that the body is made up of no less than nine different substances—gases, earths, metals, and salts. These substances, in the living body, are held in combination by some agency which we call *life*, and which is continually exerting an antagonistic force against the tendencies to dissolution. The component particles of these substances are undergoing incessant changes under the ceaseless action of that mysterious power which dismisses some and attracts others. This power maintains a perpetual sway, unchanged itself amidst all the changes which it works, until death ensues, when the body becomes a corpse, and the elements fall asunder. The *life* then retires, and with the *life* goes forth the *intelligence*, which conjointly constitute the essence of the man. But this surely is not the extinction of his being. Though invisible, he still lives; tho' no longer *physical*, he is still *psychical*; nor can it be shown that the phrase, *psychical body*, is not a fitting expression for that mode of existence upon which he enters at death.

\* \* \* \* \*

It would seem then, on the whole, from a collation of all the grounds on which an opinion is to be formed, that the judgment of reason would be, *that a spiritual body is developed at death*. By *spiritual*, in this connection, we mean refined, subtle, ethereal, sublimated. By the development of a spiritual body, we mean



the disengagement (the extrication) of that psychical part of our nature with which vital and animal functions are, in the present life, intimately connected, and which differs from the pure spirit, the intellectual principle, as the Greek  $\psi\chi\eta$ , or *sensitive principle*, differs from  $\nu\omicron\upsilon\varsigma$ , the *self-conscious intelligence*. It is a *tertium quid*—an intermediate something between the cogitative faculty and the gross body.—pp. 66, 78.

It is only necessary to add, that “the idea maintained throughout the work” is, that “the Resurrection is effected by the operation of *natural laws*.”—(*Pref.*)

The objections that instantly array themselves in our mind against this entire scheme—saying nothing at present of those which the Bible supplies—have for their name, “Legion; for they are many.” We should utterly despair—we have, in truth, abandoned the idea—of presenting a tithe of them. But take the following as a sample.

1. The grand advantage, we need scarcely remind the reader, of the Professor's theory over the popular, and, as we believe, the scriptural one, was to be this, that it accords better with “the ascertained facts of physiological science”—“the conclusions of a sound and strict philosophy.” Every one that reads “*Anastasis*” knows, how often its author breaks forth in praise of “science,” “psychological and physiological science;” and in the very outset of the present chapter we have it announced, “At present we take philosophy for our guide.”

From all this the common reader *reasonably* enough *infers*, that “the psychological and physiological sciences” must be very grand things, indeed; and that those who are learned in them are, therefore, entitled to speak with unusual authority. Dear common reader, you are in a mistake. *There is almost nothing, in the whole range of the knowable, about which so little is actually known.* We can easily satisfy you of this, with regard to physiology at least, about which our author has most to say.

By a very curious—shall we call it, a providential—coincidence, the same month, we believe, that ushered “*Anastasis*” into being, produced another work from the pen of a colleague of our Professor in the same learned University. We allude to Professor Draper's “*Treatise on the Forces, which Produce the Organization of Plants.*” The authority of this gentleman on a question of this nature must certainly be equal to Prof. B.'s. Well, what does Professor Draper say? Mark it;—“Both Animal and Vegetable Physiology are to have their foundation laid on Chemistry and Natural Philosophy, the only basis which can elevate them from their present deplorable position to that of true sciences.” *That is*—Physiology, whose triumphs our author is perpetually chanting, and on which he relies to help him to overthrow “the letter of revelation,” and “the current creed of the Church for the space of 18 centuries,” is at present in a “*deplorable position*,” and has not even got its “*foundation laid*” yet, and so *it is absurd to speak of it as a science at all!*—Are we justified in putting only *one* point of exclamation here?

2. But what of “*the life*”—“*the vital principle*” (“*the psyche*”) which retires at death, and forms “the psychical body” of the resurrection? *Is there any such thing existing as a tertium quid*, i. e., distinct from the soul and the body? Yes, cries our author, it is an “incontestable fact,” p. 66. “We know that it exists, because we know that we ourselves exist,” p. 70—and this we are to consider very overpowering logic. The question is, Do you know, that this “intermediate something, between the cogitative faculty and the gross body,” is a part of ourselves? And you answer, that you “know that we ourselves exist.”

Besides, Prof. Draper, Prof. B.'s colleague, (to whom we beg leave to acknowledge our repeated obligations in this argument,) knows that he exists; but he is very far from being assured of the existence of the *tertium quid*.

On the contrary, he calls it, in the work quoted above, "a *visionary* force;" and, says he again, "In this work the existence of the Vital Force of Physiologists—as a homogeneous and separate force—is *uniformly denied* !!"

3. Then suppose that it does exist; what does Prof. B. know about it? Not much, we fear.

His theory requires him to say, that "*it never dies*," (p. 71,) and he "favors the idea, that the spiritual body"—that is, remember, the vital principle—is? no, "will be *essentially luminous*," (p. 75;) and that appears to be the sum total of what he *knows* (?) on that subject.

He has, indeed, much more to say about it. But unfortunately, to borrow our former allusion, we observe here so many instances of *mistaking the balls*, that we are unable to place much reliance on the exhibition. For example:

"*The vital principle*,"—that is, the *psyche*, as distinct from the body and the cogitative faculty, the *vital principle*,—"whatever that be, is intimately, and probably indissolubly, connected with the intellectual and moral principle, but no philosophy has yet shown that it is identical with it."—(p. 63.)

So, it *may* turn out, that there is no *tertium quid* in the case, but simply the body, and the intellectual and moral principle. But take the sentence as it stands, and lay it alongside of the following from p. 72;—

While our reason assures us that the power of thought does not pertain to the gross physical fabric which remains when the inhabiting spirit has taken its flight, we are still unable to resist the impression, that it does inhere in *something* which goes forth at the same time with the vital principle, and that *something* we believe to be the  $\psi\chi\eta$ , *psyche*, which is the seat and subject of *nervous sensibility*.

Behold here *psyche*, the *vital principle*, suddenly advanced to the dignity of a cogitative faculty, and "going forth at

the same time with the vital principle"—something, therefore, totally distinct from it. Is this the "invincible logic," about which our intellectual friends made such an outcry?

Again;—

It is ascertained too, beyond question, that our vital functions are closely connected, if not identified, with the operation of certain invisible powers and elements, which we denominate *electric* or *galvanic*,—(p. 74.)

That is to say, It is almost certain, that the vital principle, the *psyche*, the body of the resurrection, which goes forth at death with the intelligence, is—*electricity*. So that, according to the passage cited above from p. 63, it is *electricity*, that "is intimately, and probably indissolubly, connected with the intellectual and moral principle, but no philosophy has yet shown that it is identical with it;" and according to the next from p. 72, "We are still unable to resist the impression, that the power of thought does inhere in"—*electricity*. We shall not trouble the printer for any of his perpendicular marks here; but it may do well enough to repeat the inquiry, Is this what goes down with intellectual gentlemen for "invincible logic?" Or, as our author himself more modestly phrases it, "a *seemingly* incontrovertible logic?" In sober earnest, are these the "sound conclusions from sound premises"—"the safe and unimpeachable trains of reasoning"—of which the Professor speaks so fondly in nearly every alternate paragraph?

4. Is it *reasonable* to call this vital principle, whether or not there is such a thing distinct from soul and body, itself a *body*? Let the Professor answer. Supposing it to exist, he says,

*We might indeed be conscious that it was giving language somewhat more than its usual latitude to apply the term body to this subtle entity, whatever it was.*

5. But say that it exists, and exists as a "corporeity," and goes forth with the im-

material soul at death ; suppose all this—the reader, recollecting our friend's ever-recurring appeal to the apostolic phrase, "*spiritual* body," which he has even stuck into the title-page, as conclusive of itself against the *materiality* of the resurrection-body ; and recollecting also the Professor's scientific perception of "the intrinsic incompatibility of material and spiritual elements in the same fabric"—the reader, we say, supposing and recollecting all this, takes it for granted, that the vital principle is, of course, a pure spirit ? Not so fast, gentle reader. That would be another mistake of your own. All that was long ago ; and our author has made an important discovery since then.

It now appears, that Paul was not quite exact in calling the body of the resurrection a "*spiritual* body." "*Psychical* body," is what he should have said ;—

This, in strictness of speech, is perhaps a more appropriate epithet by which to denominate the body of the resurrection, than *spiritual*, for the reason that it is not entirely clear that this latter term is used in the Scriptures in a metaphysical sense ;—

that is, as synonymous with *immaterial* ; and so the argument from "*spiritual* body" drops lifeless to the ground. But is "*psychical* body" preferred because it more certainly denotes what is immaterial ? By no means. "By *spiritual*, in this connection" — or better, By *psychical*, in this connection—"we mean refined, subtle, ethereal, sublimated." And again, (p. 75 ;)

To the question, whether such a body shall be material or immaterial, we may pledge ourselves to return an answer, when the naturalist shall inform us whether light is material or immaterial ; whether electricity, electro-magnetism, caloric, and the principle of gravitation, be material or immaterial ; in regard to which no one is at present prepared to affirm either the one or the other. The

truth is, we know but little of the true nature of what we term *matter*, when we come to its more refined and subtle forms.

—Nor can we leave this without just remarking, that in this last sentence our author has hit upon the real answer to his own objections to a bodily resurrection. For,

6. It is in vain that he tries to conceal this last incongruity by observing (p. 70,) that the vital principle, although a body, and, perhaps a material one too, "has nothing to do with the *gross* material particles which enter into the composition of our present earthly tenements." Should it please God to apply the analysis of omnipotence to the said "*gross*" particles, is Prof. B. certain, that they would not then be found sufficiently "refined, subtle, ethereal, sublimated ?" Or is it not rather certain that they would be ?

7. This vital principle—supposing it to exist, and to be properly called a body, and to be material or immaterial, according as it suits the Professor's convenience, and if material, then very fine matter — this wonderful principle, (for we would rather not use Prof. Draper's severe word, "*visionary*,") "is intimately, and probably indissolubly, connected with the intellectual and moral principle." Now, is Prof. B. prepared to say, that a cat, for instance, has no *vital principle* ? Has a cat no *life* ? Some people say that it has more than one ; and such of our readers as have enjoyed an opportunity of inspecting that remarkable quadruped in the dark, will perhaps be inclined, with the author of "*Anastasis*," to "favor the idea, that the spiritual (*psychical*) body will be essentially *luminous* ;" but we never heard the cat suspected of any "intellectual and moral principle." With what, then, is the cat's vital principle "intimately, and probably indissolubly, connected ?" And what becomes of it when the cat expires ?

We protest against being held responsible for the oddity of these inquiries. They are obviously applicable to the case



of the whole brute creation; and we should really like to hear Prof. B.'s opinion on them.

8. "Does not the doctrine of the resurrection, as presented by Prof. B., in fact resolve itself into the doctrine of immortality," i. e., of the soul? The objection is so obvious, that our author feels it necessary to state it himself, which he does on p. 71. And how does he meet it? By saying,

1. If this be the natural, obvious and inevitable sequence which is forced upon us, we see not why we should shrink from it. Why should we fear to abide by sound conclusions drawn from sound premises? Truth is truth, regard it how we may;—

and surely no one will think of contesting either the question or the proposition. This, in fact, is a pretty fair specimen of our author's method of mixing solemn truism, though by no means in equal proportion, with bald sophism.

But, secondly, we observe that on no subject in the whole circle of human knowledge are we more in the dark, than in regard to what is usually termed *the soul*.

By his own admission, therefore—let the reader particularly note this—our philosophic author "knows but little of the true nature of what we term *matter*, when we come to its more refined and subtle forms;" and alas! he now tells us he is utterly "in the dark in regard to what is usually termed *the soul*." Of course—this is what he means to intimate—we have no right to start difficulties against his opinions, or to insist upon having from him distinct explanations. But who does not see that this weapon has two edges, and that the one grasped by our author is infinitely the sharper of the two? Is it not solely on the strength of alleged difficulties, arising out of this very confessed ignorance of the respective natures of *matter* and *mind*, that Prof. B. undertakes to refute "the letter of revelation," and "virtually assumes to

arraign and to convict of error the current creed of the Church for the space of 18 centuries?" Can we hesitate about "imputing to him an uncommon degree of temerity?"

But we must stop, although what we cannot but regard as incongruities and absurdities, in endless succession, beckon us on. The plain matter of fact is, that our worthy friend has here bewildered himself. All this about the *vital principle*, the *life*, &c., as the true basis of the resurrection, is, we think we are now entitled to say, "words—words—words, Horatio." Nay, by his frequent references to "our indisputable ignorance," and to "treading here upon the outermost limits of our knowledge," he himself is constantly betraying an uneasy consciousness, that he is groping and stumbling in the dark. Still it is true, he clings to his "hypothesis," and is very reluctant that we should "so term it," (p. 81,) although he has not produced, and cannot produce, one particle of evidence in its support. And yet of this hypothesis, not only baseless, but, as we have shown, self-contradictory, he remarks with a *naïveté*, that is perfectly astounding,—

If it be true, it follows of course that the Scriptures must be interpreted so as to agree with it—(p. 81)—and then finally dismissing that troublesome "*if*," he devotes the residue of the book to a most preposterous struggle, in order to make "the Scriptures agree" with it.

From the argumentative structure of this volume, as well as from its literary execution—(this last, while it is characterized by all the well-known excellencies of our author's style, is more than usually vitiated by its prevailing faults)—we venture to infer, that, however much the author's mind may have previously brooded on these subjects, there must have been extreme haste in the final *getting up*. All along he seems to be working, so to speak, from hand to mouth, under the perpetual instigation of the printer's emissaries, and the Cossack cry

for "more copy." But even with the explanation here suggested, there still remains enough of mystery in the fact, that a man of Prof. B.'s unquestionable ability should allow himself, under any circumstances, to reason in a style, that is a positive burlesque on all that is called logic, and in dealing with which we defy any rational creature long to maintain a serious deportment, from whom nature may have withheld the unspeakable privilege of a transcendental intellect, or, at the least, of an inflexible countenance.

Sorry are we, that Professor B. should "peril his reputation," as he says, on such a production. It could not but make a noise for a while; but, we think, it will fail him in the end. Very often, and very painfully, have we been reminded of Dr. South's eloquent lamentations over "the doom of fallen man—to labor in the fire, to seek truth *in profundo*, to exhaust his time, and impair his health, and, perhaps, to spin out his days, and himself, into one pitiful controverted conclusion." We have been compelled to think of what in other days we have seen with our eyes—a child with all its faculties earnestly absorbed in the work of constructing its castle of sand and a few shells—sad prophecy, it may have been, of after years. With no distinct architectural plan in his head at first, except the very general one of enclosing some portion of space, he would intently stick a shell here, and another there, and pile up the sand round about; and at last, just when he was beginning to take comfort in his progress, perhaps in his success, a breath of air stole along, and gently puffed the whole into ruin.

[TO BE CONTINUED.]

### THE POPE A PREACHER.

THE Pope himself preaches Jesus to us; for, at the end of the dominion of the Man of Sin, the Scriptures invariably place the reign of the Re-

deemer, his glorious coming, and our being gathered around him—"now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him"—the blessed Millennium, and the reign of the saints.—GAUSSEN'S *Geneva and Rome*.

### LETTER FROM A YOUNG CONVERT.

FROM a letter recently addressed to the Corresponding Secretary, we take the following extracts. The writer is engaged in the work of preparation for the ministry of the gospel. We affectionately thank him for his kind and efficient services—none the less welcome, that they were unsolicited.

JANUARY, 1845.

*My Dear Brother in Jehovah Jesus:*—I thank you very much for the kindness of your last, and would have taken great pleasure in acknowledging receipt of the same before this, but for my somewhat indisposed health, and consequent absence from town, in order to recruit a little. I thank you much for your kind congratulations, and your warm sympathies for me in the bonds of Christ. May those same blessings, which you pray for me, be bestowed upon you, and grace upon grace be added to you. May the God of Abraham, Isaac and Jacob "prosper the work of your hands,"—may He be with you in your arduous duties of spreading the gospel of Jesus, the Christ of God—may you, while endeavoring to furnish a fold and spiritual food for the "lost sheep of the house of Israel," rest under the shadow of that great "Rock," and feed upon that "Bread which cometh down from heaven," and drink of those waters, of which "if a man drink, he shall never thirst again." Rest assured, my brother, the Board have the sincere and hearty prayers of your

unworthy servant, and his utmost endeavors to obtain subscribers to your "Chronicle," that you may be enabled to carry on so good a work.

I have just returned from a visit to my brother; he is paying a visit to my sister, who lives in South Carolina. I had determined to know nothing but Christ and him crucified, when God should permit me to see him. My conversation, accordingly, all hinged upon that subject; thanks to God's grace, which enabled me not to consult with flesh and blood, I urged upon him the necessity of having an interest in the blood of the atonement, if he hoped for happiness hereafter. His religion I found to be made up of a strange mixture of Deism, Catholicism, Judaism, Universalism, &c. God grant that the truths which I presented to his mind and heart may have their legitimate effect. Alas, my dear brother, that my brethren in the flesh can see no beauty in the character of Christ! It does seem to me, that whatever view we take, there is always something that arrests our attention, excites admiration, and calls for our continual gratitude. Do we see Him when man first sinned, and thus lost all claim to happiness; when God said, Who will go to do good to man?—do we see him amidst the death-like silence that then prevailed through heaven, when for the moment angels and archangels had dropped their lyres, and stood looking with pitying eyes down upon the ruined prospects of that creature, whose happiness they had but just now tuned their harps to sing;—do we see him stand forth in the midst of heaven's host, saying, "Send me. Lo! I come to do thy will!" With how much wonder and admiration do the very cherubims around the throne gaze upon this infinite condescension! But how does their wonder increase, when they understand He is to be made flesh, in the likeness of sinful man! Mystery upon mystery gathers thicker and thicker upon them, as the plan of salvation through Jesus is recited through heaven, and in mute astonishment and awe they

await the issue. Such wonder, such admiration filled the holy inhabitants of heaven; and are there words that can suitably express the feelings becoming weak man himself, in view of Christ's character thus displayed? Surely my brethren do not consider.

Do we view Him as the Champion of Israel—"the Lion of the tribe of Judah"—what infinite strength is brought into requisition for their service! No army—no legion of armies—could withstand their onset, led on by the "Angel of the Covenant." Through how many difficulties has he led them—with what forbearance has He borne their murmurings—with how much mercy has He visited them, after all their base ingratitude—with what plaintive cries and earnest entreaties does He recall them, when wandering far away from Him! Bent upon their salvation, no arm could withhold His protection—no power withstand His might. Does Israel murmur, He persuades. Does he rebel, Christ entreats. Oh! is there no beauty in His character, thus displayed?

\* \* \* \* \*

"Remember Israel's flock of old;  
Bring home the wanderers to the fold;  
Remember, too, thy promised word—  
Israel at last shall seek the Lord."

I have made a little exertion. I will promise to do all I can to obtain subscribers for the "Chronicle." Please direct the "Chronicle" to the following persons. I would send their subscriptions, but I shall wait till I can get a twenty or fifty dollar bill. I hope to obtain that number of subscribers.

Your brother in Christ,

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RABBINICAL SENTENCE CONCERNING MESSIAH.—"What is the name of the king Messiah? Rabbi Aba, the son of Cananah, said, 'Adonai is his name,' because Jeremiah, xxiii. 6, says, 'This is his name by which he shall call him, Jehovah [which the Jews exchange for *Ado-*



*nai*] our righteousness.' For Rabbi Levi said, 'Oh, happy city, whose name is as the name of its king, and the name of its king is as the name of its God.'"

### THE USE OF PROPHECY.

WE are glad to see that our friend Mr. Herschell's monthly Journal, *The Voice of Israel*, is exciting great interest in England; and that one result of this has been its enlargement from eight pages quarto to twelve. The leading article for January is entitled, "A New Year's Gift." We are indebted to it for these excellent and serious remarks on the use of prophecy:—

From the time of Moses until that of John, God's most emphatic teaching has taken the form, not of history, but of prophecy. And how should that teaching be otherwise, which is to nourish a life of faith?

To assert that the use of prophecy is simply to prove that God is true, after the predicted events have come to pass, is not only to suppose, that He needlessly multiplies proofs where one would suffice, but that He sometimes uses means which are inadequate to the end proposed: since past experience demonstrates that those who have not diligently and prayerfully studied the prophecy before it came to pass, are not in a condition to recognize the fulfilment when it actually takes place. The rejection of Jesus Christ by the great majority of the Jewish nation, ought at once and for ever to silence those who presume to say that we are not called upon to study unfulfilled prophecy. By assuming it as a rule, that the fulfilment of a prophecy must of necessity be recognized when it takes place (which is necessary to their notion that the sole end of prophecy is to demonstrate the truth of God,) they virtually exonerate the Jews in their rejection of Christ; who, in defence of their

unbelief, might turn upon such expounders of scripture, and say: "We believe with you, that when a prophecy has been fulfilled there can be no mistake about it—it will be palpable to every one; but this was not the case when Jesus appeared, and therefore we do not believe him to have been the promised Messiah."

If the opponents of the study of prophecy met us with argument only, the encounter would be short, and the victory certain; but they wisely follow the maxim of the schools, and betake themselves to railery as the most effective weapon against the serious arguments of its advocates. If you tell them that Christ our Redeemer "shall stand in the latter day upon the earth," they make no objection, provided you admit that it shall not be for a thousand years and more; but if you hint the possibility of His second coming taking place before the period of the Church's millennial glory, then grave doctors suddenly become facetious, conjure up some ridiculous picture, and ask if you expect this or that absurdity during the millennium. It is indeed a melancholy fact, that many who have advocated the study of unfulfilled prophecy, have indulged in dreams as wild as their adversaries could feign for them. But is this peculiar to prophecy? Is there any truth of scripture that has not been perverted and misrepresented? Is it never to be received as an axiom, that the abuse of a thing is no argument against it; but must we go on reiterating this truth from generation to generation?

Among the more grave objections to the study of prophecy, the erroneous and presumptuous calculation of dates deserves to be noticed. We highly disapprove of dogmatically fixing a period for that which it is evidently the purpose of God to leave in some degree of uncertainty: "Watch, therefore, for ye know neither the day nor the hour when the Son of Man cometh." But we believe there is a great deal of misconception on this subject in the minds of many Christians. They seem to have an

idea that all calculation in regard to "the time of the end" is sinful. But have they any warrant in scripture for this notion? "Here is wisdom. Let him that hath understanding count the number of the beast." (Rev. xiii. 18.) Now whatever this may mean, or however unsuccessful hitherto have been all attempts to elucidate its meaning, it is certainly quite the reverse of a prohibition against such enquiries. We consider the calculation of dates a very subordinate part of the study of prophecy: but dates have been revealed by the Holy Spirit; and we believe that into all the Holy Spirit's revelations it is our duty reverently to enquire.

Those who have given comparatively little attention to what has been written on the subject of prophecy, are surprised at the diversity of the dates assigned for the commencement of the Church's millennial glory; while those who are more deeply read on the subject, are astonished at the wonderful coincidence. With a few individual exceptions, the whole amount of the difference in the calculations of the numerous writers, of all ages and of all countries, is but thirty years. In different periods of political excitement, it is true, there have been those who, like the fifth-monarchy men of the 17th century, conceived the event to be near their own times; but of the students who have calmly made the calculation in their closets, there are scarcely any who have fixed it earlier than the year 1836 of the Christian era; nor (with the exception of a very few who from love of round numbers fix the year 2000) are there any who make it later than 1866 or 1867. When it is known that these calculations are made from different data, and by men entertaining opposite opinions on the nature of the millennial glory, the measure of coincidence is surely much more remarkable than the degree of discrepancy.

Alas! what a world is ours! We cannot venture to promulgate truth otherwise than clad in complete armor; and the man of peace, who

seeks only disciples or fellow-students, is forced to encounter foes. We set out with the intention of presenting our readers with a New Year's gift, and instead of moving swiftly along the path on our pleasant errand, we have been delayed in our progress by the necessity of removing many obstacles out of the way. Thus, instead of arriving at the end of our journey while it is still high day, and enjoying the pleasure we promised ourselves with our Christian friends, in reviewing the past, and anticipating the future, we come, faint and weary, when the day is far spent, and have only time to present our gift, without being able to point out its many uses. Happily it is no *bouquet* of fading blossoms, that might be injured by the delay. We bring not the gay wreaths of poetry, nor the stately flowers of science or philosophy; we offer something that is still more needful in the obscure and intricate paths through which the Christian has often to journey. The gift we present, is, "a light that shineth in a dark place;" (2 Peter i. 19) which the Lord hath provided for His Church during this dispensation of trial and pilgrimage. All who avail themselves of this "candle of the Lord" will be guided safely even in the darkest night of perplexity, when those who have trusted to "sparks of their own kindling" shall be left in obscurity. Most earnestly do we urge upon Christians the study of prophecy; we cannot find words adequately to express our sense of its importance. "The day of the Lord cometh as a thief in the night;" "as a snare, it shall come on all the inhabitants of the earth." But ought it to come as a thief to the Lord's people? Nay: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." (1 Thess. v. 4.) Can this with any truth be said to those Christians who join the world in ridiculing the notion that the Church is to know her Lord's purposes before they come to pass? Who insist that her standing is no higher than that of the servant, who

"knoweth not what his Lord doeth?"

The man of the world perceives the rapidity with which the events of this earth's history are developing themselves; the infidel journalist enters on the new year with the expectation that it is to bring forth momentous occurrences: and shall the Christian be found in the ranks of the ignorant mass, who say, "All things continue as they were from the beginning of the creation?" Let it not be. Take the lamp of prophecy, the "light that shineth in a dark place," and its clear and steady ray will enable you calmly and intelligently to contemplate every event that may occur. When, in the providence of God, events are permitted that disappoint the Christian's fondest expectations, you will know, that the present dispensation is limited and incomplete; the time of the conversion of all nations truly shall come; but the present is only a time of "taking out from among the Gentiles," a people for the Lord. If Satan break in, and pull down and destroy the work of God's people, you will know that his wrath is great, "because he knoweth that he hath but a short time." When the hearts of others are "failing them for fear, and for looking after those things that are coming on the earth," you shall be able to "look up, and lift up your heads," knowing that "your redemption draweth nigh." (Luke xxi. 26, 28.)

**THE STAR CHAMBER.**—The court of justice so tremendous in the Tudor and part of the Stuart reign, the Star Chamber, still keeps its name; which was not taken from the stars with which its roof was said to have been painted, (which were obliterated even before the reign of Queen Elizabeth,) but from the שָׁרָא (star) or Jewish covenants which were deposited there by order of Richard I., in chests under three locks. No star was allowed to be valid, except found in those repositories; here they re-

mained till the banishment of the Jews by Edward I.

## TIME OF THE SECOND ADVENT.

(Concluded from page 203.)

VII. LET us now return to that holy prophecy, and examine more fully its testimony on the same subject. Besides the closing vision, it presents to us many other proofs that the Advent is pre-millennial. This doctrine is strongly implied in the opening chapter. The coming of the Lord is there presented to us as the immediate hope of the Church. Tribulation and patience, not joy and triumph, are to be the experience of the faithful, until the Lord himself shall return. But the prophetic visions yield us more distinct and copious evidence.

1. In chap. vii., we have a vision of the heavenly glory, and a distinct allusion to the feast of tabernacles, and the ingathering of the Church. But although this appears at the close of a full and detailed prophecy, we have no mention of a previous millennium. On the contrary, warfare, famine, pestilence, martyrdom, political convulsions, and the sealing of an elect remnant out of an unbelieving world, are the only events which are described to us before this celestial triumph and reunion of the people of God.

2. In the series of the seven trumpets, a succession of judgments are clearly predicted, to fall upon the Roman world. During their course, it is very plain that no millennium can intervene. But the seventh or last trumpet is clearly the signal for the Advent of the Lord himself. Almost every phrase of the description (xi. 15—19,) bears witness to this truth. "The kingdoms of this world become the kingdom of the Lord and of his Christ." And thus the words of our Saviour's parable are then fulfilled—"when he returned, having received the kingdom." (Luke xix. 15.) A reign forthwith commences which is to be everlast-



ing; a reign, in contrast to the previous time of patient waiting. Vengeance is then inflicted on the angry rebellion of the nations. "The time of the dead is come, that they should be judged"—words that evidently denote a resurrection. The reward is then given to the prophets of God, which can only be fulfilled at the Advent—as St. Paul declares,—“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day; and not to me only, but to all them also that love his appearing.” The destroyers of the earth will then be destroyed. And this clearly answers the words of the same apostle, 2 Thess. i. 6,—“And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels; in flaming fire taking vengeance on them that know not God and obey not the gospel.”

The same truth appears from the further character of this time, that it is the seventh, or last trumpet. For this is the very term of distinction used elsewhere to denote the era of the resurrection. “We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the *last trumpet*; for the trumpet shall sound; and *the dead shall be raised* incorruptible, and we shall be changed.”

Nor is this merely, as some have thought, a verbal correspondence and nothing more. On the contrary, it is one of the clearest links of connexion which the Spirit of God has revealed in the whole word of prophecy. That we might not mistake the reality of the connection, it is confirmed to us by another mark of direct reference. The apostle introduces his statement with that emphatic clause—“Behold, I show you a mystery.” And in distinct allusion to his words, under the sixth trumpet we have this announcement, made with an oath by the Lord himself—“That in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall surely be

finished, as He hath proclaimed the glad tidings to His servants the prophets.” Thus, even by the oath of Emmanuel, the seventh trumpet in the Apocalypse is fixed as the time of the long delayed resurrection. The dead shall then be raised incorruptible, and the living shall be changed.

Nor is the force of these remarks to be avoided by the suggestion that the trumpets, in Revelation, are symbolical, and the last trumpet, named by St. Paul, literal and open. There is no reality in the contrast. The ministry of angels is actually employed through the whole series of the Divine judgments. Their real agency is constant—and their loud warnings are heavenly realities from the first. But as the crisis advances, they become more sensible to the eyes and ears of the unbelieving world. And hence we might naturally infer that the seventh trumpet, which crowns and completes the whole, would be conspicuous and audible—that the angelic ministry, and the blasts of judgment, would at length pierce through the sluggish atmosphere of the senses, and become a manifest signal of the Lord's Advent, to the Church, and even to the world.

3. In chap. xii—xiv., we have another series of prophecy, which, like the former, clearly includes no era of millennial triumph. Yet its close, as before, is attended by the plainest marks of the Lord's Advent. One like unto the Son of Man is seen upon a white cloud, and reaps the harvest of the earth—a constant figure to denote the ingathering of the Church at the resurrection. The same meaning of the emblem is here confirmed by the spiritual first-fruits described in the same chapter. The ingathering of the saints must therefore ensue immediately on the fall of Babylon, and introduce, instead of following, the millennial kingdom.

4. The same doctrine results, with equal evidence, from the next vision of the seven vials. These clearly precede and introduce the millenni-

um. Yet under the sixth vial we have this distinct and express warning, given by our Lord himself, and interrupting the course of the vision. "Behold, I come quickly! Blessed is he that watcheth and keepeth his garments." There is thus another express declaration, from our Lord himself, that His second coming is to precede the millennium; and an express command is here given to His Church, that they be ready to welcome and receive Him.

5. Another proof may be drawn from the close of the first explanatory vision (Rev. xix. 1—10.) There, immediately on the fall of Babylon, the proclamation is made. "The marriage of the Lamb is come, and his bride hath made herself ready." But this metaphor every where denotes the union of the Church with her Lord in the day of the resurrection. Till the bridegroom returns, her state is one of widowhood, but then the cry is made: "Behold the Bridegroom cometh, go ye out to meet Him." And thus we have another convincing proof that the Advent must precede, and not follow, the millennial reign.

We have thus reviewed, briefly, the testimony of the New Testament on this great subject. From first to last the consent and harmony is unbroken. There is not one single passage which implies a long period of rest and triumph before the Lord's return; there are many, very many, which exclude it, and prove it to be impossible. The distinct and full prophecies of the Apocalypse confirm and ratify the conclusion drawn from the more general statements of Holy Scripture. There is no balance, no division of evidence on this point: it lies entirely, and without exception, on one side. Its tone and spirit throughout may be summed up in the words of St. Paul, "Yet a little while, and He that shall come will come, and will not tarry." Or in the warning of our Lord himself, "Behold, I come quickly; blessed is he that watcheth."

The only way to avoid the weight

of these arguments is to expound all the above passages of a figurative, and not a personal Advent. But it is well to consider first the necessary consequence of such a systematic violence done to more than a hundred passages of the Word of God. The result will be, that the Scriptures give us no proof whatever of a personal Advent to come. The texts where the Second Advent is announced without any note of time, are not stronger in expression, and they are much fewer in number, than those which need, on this hypothesis, to be explained into a mere figure. And where, then, is the scriptural evidence for any real Advent of the Lord whatever? An invincible argument would be thus supplied to the scoffers of the last days; and the voice of an infidel philosophy would be seconded by the reasonings of a false theology, in their boastful challenge—"Where is the promise of His coming?"

The evidence of the Old Testament would naturally come next in order; but it seems almost needless to unfold it at length; and the subject of the following chapters will partly include it. One remark alone is conclusive as to its real nature. The whole nation of the Jews, though blind to the doctrine of Messiah's sufferings, have always held firmly both the hope of their own restoration, and of Messiah's Advent in glory, to judge and to reign. What then is their view, drawn from the Old Testament exclusively, of the order of these two great events? In every age, and without exception, they have held that the glorious advent of Messiah *precedes* that promised restoration. Surely this alone is a decisive proof, that the evidence of the prophets leads clearly to the same view which has been derived already from the evangelists and apostles, and which is confirmed by their unvaried testimony in every part of the New Testament.

Indeed it would be easy to show that in almost every passage where the prophets, from Isaiah to Malachi, have announced the future res-

titution, it is prefaced by some token, more or less distinct, of the coming of the Lord; and this too an Advent, not to suffer, but to execute judgment, to conquer and to reign. It may be enough to refer simply to four passages—Isaiah xi., xxxiv. and xxxv., lix. and lx., and Zech. xiv., which are among those most frequently adduced as promises of the millennial glory.

If we turn from the direct evidence of Scripture to the history of the Church, it will be found to confirm, rather than to oppose, the conclusions already drawn from the fountain of inspired truth. Three leading theories, in succession, have prevailed. During the ages before Constantine, the great majority of Christians looked, first, for the coming of Christ, and next, for a millennium then to ensue. In the fourth century, when the marks of growing apostasy were multiplied, a different view of prophecy expelled that which had hitherto prevailed. The coming of the Lord was still viewed as at hand. But the millennium was transposed, and expounded of a thousand, or less than a thousand years, to elapse from the first Advent to the coming of Antichrist just before the final judgment. This creed was almost universal from that time till the Reformation; and has been held since by nearly all Roman Catholic divines, and a large proportion of Protestant Christians in the two following centuries.

Within the last two hundred years, however, a third opinion, distinct from both the former, has obtained wide currency in various branches of the Protestant Church. The millennium is viewed as still future, but is placed before the Second Advent. Many pious Christians, little versed in history, have even come to imagine this to have been the general and constant faith of the Church from the beginning. A greater mistake as to a question of fact was never committed. This hypothesis, of all the three, is far the most recent in its birth, and has had by far the shortest continuance, and has

also never obtained so decisive a prevalence as the two others in succession have enjoyed. The second view has still been maintained by nearly all Roman Catholic writers, and not a few Protestant Divines. A large number, also, in the Reformed churches, among whom are many of the leading expositors, have adhered firmly to the view of the early Church. And, besides its disputed prevalence even in its own day, this third hypothesis lies under another adverse presumption. Arising, as it has done, in the latter times of the gospel, and sixteen centuries after the prophecy was given, it has the fatal defect that it compels the Church to delay the hope of the Advent to a distant period; and seems thus like an echo in the last times to the words of the evil servant—"My Lord delayeth His coming."

Viewed in this aspect, the new-born theory of a spiritual millennium still to come, before the Advent, is far inferior to that which it has replaced. The certain delay, thus interposed, of a thousand years, nullifies the warnings, and frustrates the commands of Scripture—"Be ye always ready, for at such an hour as ye think not, the Son of Man cometh." It seems thus adapted to encourage and justify the world in a careless neglect of the approaching judgment.

This evil tendency of the theory may, however, in many cases be counteracted by the instincts of a spiritual mind, and a deep impression on the conscience of eternal things. In another aspect, also, the view may claim a superior truth. To fix the millennium, as was done by the second theory, amidst ages of gross idolatry, was a violence to the healthy instinct of true faith and holiness, and opened a wide door for the pretensions of superstition and the worst delusions of Antichristian pride. Even in the holiest minds, this prospect of future judgment, unrelieved by any hope of the earth's redemption, tended to generate a harsh, austere, and ascetic spirit, and to blight and destroy all the



gentler graces and social virtues of the gospel of Christ. On the other hand, the doctrine of a spiritual millennium to come, before the judgment, has a powerful influence to cherish a spirit of active benevolence, and to open a wide field for the exercise of the purest Christian affections, in thoughts, and prayers, and labors of love, for the progress of Christ's kingdom here below. Thus Christian piety tends to assume a more cheerful, hopeful, and active form, and to look with an eye of joyful anticipation upon a world where truth and righteousness are shortly to prevail.

Such are the practical benefits due to the truth which the system contains. But there are also serious evils which flow from its one great error. The supernatural and divine is sunk and lost in that which is natural and human. Outward means eclipse the Divine sovereignty. The violent glosses which Scripture prophecy is made to endure, blunt the edge of Christian faith, and the distance to which the Advent is removed, lowers the solemn impression of eternal things. Expediency overruns the Church; and even Christian benevolence, divorced from the energy of a simple faith, and the lively hope of the resurrection, may thus assume a fatal resemblance to the spurious and godless philanthropy which marks the infidel philosophy of the last days.

On the other hand, it must be confessed that the sounder view of the first ages was often mixed, in the infancy of the Church, with puerile conceptions, and sometimes, by Cerinthian heretics, perverted into an unnatural union with sensual errors and delusions. Even among orthodox Christians, it was held perhaps rather as an isolated fact, than with an enlightened view of its harmony with the whole course and object of the Divine dispensations. And this made it more easy for it to be set aside, when, in the fourth century, the intellect of the Church was rapidly developed, at the very time that

its pure and simple faith had begun to decay.

And what then is the practical conclusion from this review? The duty of Christians, in the present day, is to collect from the past history of the Church these various elements of truth, and to guard themselves, by the lessons of dear-bought experience, from their attendant and parasitic errors. From the consent of the early and the middle ages, we must learn to renounce that delusion of the last days which would justify the language of the evil servant,—“My Lord delayeth His coming,” and, against all the evidence of Scripture, would interpose a millennium before that coming of the Lord, which He now proclaims to us under the sixth vial as near at hand. By the harmonious witness of the first ages and the last, we must reject the cold negation of that theory which sees nothing in store for our earth but annihilation in a fiery judgment; and shuts its eyes to the numerous and joyful promises of a rich and full triumph of peace, righteousness, and holiness, on this very planet, which the Incarnate Saviour has hallowed with his own sacred footsteps, and which He has ransomed by His sacrifice from the dominion of vanity and sin. By the mature experience of successive ages, unfolding more clearly the mystery of God, we must purify the millennial hope of the first Christians from all the sediment it may have contracted in earthly minds; and thus unfold it in its high and spiritual beauty, and in all the grandeur it assumes when read in the mirror of God's eternal counsels. Then will the Church, enlightened by a Scriptural hope, combine in her experience the most various elements of Divine grace. Looking for the sure redemption of the earth, every social affection will be called into lively exercise, and a cheering impulse be given to all the devoted labors of pure benevolence and Christian love. But waiting also for the coming of the Lord, and the promised resurrection, her faith

and love will be raised above the blighting infection of an infidel age, and assume once more their supernatural dignity. Her hopes will no longer be confounded with the vain dreams of ungodly philosophers, but will be anchored within the veil; and all her desires and anticipations will be fixed on that day, when the Desire of nations shall come; when His blessed feet, which, for our sake were nailed to the cross, shall stand once more on the Mount of Olives, and "the Lord shall build up Zion, and appear in His glory."

### THE LAND OF IMMANUEL.

"*Thy land, O Immanuel!*"

Do we err, in supposing that some of our readers have but dim and unsettled notions as to what is the precise locality, dignified in Scripture by a designation so glorious? Certainly, if an inference be at all warrantable from what we can remember to have been once the state of our own ideas not very long ago, there are brethren who have the same feeling of indistinctness and uncertainty on this interesting point of geography, as that which haunts the mind, when attempting to think of any other *terra incognita*, or of that wondrous river, Sambation, whose waters, according to the Rabbinical tradition, rest from their rapid and tumultuous course in holy slumber every Sabbath-day. "*Immanuel's Land*," — What is it? — Where is it?

Is it some "floating island of the blessed," far removed from

"... the smoke and stir of this dim spot,  
Which men call earth,"—

high up in the empyrean, beyond reach of the light of the sun, and moon, and all the stars? Or is this vale of tears — or, perchance, the

communion of saints on earth—"Immanuel's ground," through which we are said to be marching to those "fairer worlds on high?"

The nearest approach that we have observed towards an intelligible and popular decision of the question, is that made by sundry orators in this, and other lands, when addressing the many thousands of our Gentile Israel from anniversary platforms. It is then *Great Britain*, just across the water; or, on this side of it, it is far more certainly *America*, that is, or is to be, the land of Immanuel—the sacred soil, on which the Antichristian Beast is doomed to perish in the blaze of freedom and truth.

Now these last conjectures may be ingenious enough, as undoubtedly they are quite popular, according to the different degrees of longitude at which they are introduced to kindle to a glow the fires of a peroration. But are they scriptural? That is the point about which we feel most interest. And we cannot but rejoice, that, when the matter is brought to this bearing, it can be so easily settled.

"IMMANUEL'S LAND!" — With that blessed title no land may intermeddle, but the land, which is "the glory of all lands"—Immanuel's own native land—the land where He lived, and where He died—which yielded Him the shelter of a grave—beheld the majesty of His resurrection and ascension to heaven—and with the deep wail of whose penitence, and the agony of her tearful joy, all creatures shall sympathize, when "that same Jesus" returns, and the beams of His sunlike crown shall light up with sudden splendors all her consecrated hills, and "the Lord of hosts shall reign in Mount Zion,

and in Jerusalem, and before his ancients gloriously."

It is true, indeed, that the Son, by whom God made the worlds, He hath also appointed heir of *all things*, and, in token of the love wherewith the Father loves the Son, He hath given *all things* into his hands. In an especial manner also is the Lord of hosts "the Prince of all the kings of the earth," having in his own unspeakable love and condescension from of old, "from everlasting, from the beginning, or ever the earth was," stooped to identify his name, and interests, and glory, with the salvation of our fallen race—"rejoicing," such is his own sweet assurance, "in the habitable parts of the earth, and his delights were with the sons of men;" (Prov. viii. 31.)

But even as the Son of Man—"the fairest of the sons of men"—is, in a sense yet more emphatic, "the Son of David according to the flesh," so, while the earth to its "uttermost parts," (Ps. ii. 8,) belongs to that "purchased possession," which shall yet be "redeemed" (Eph. i. 14,) by this "greater Man"—the second Adam, the Lord from heaven—from the blight of sin and death, it is equally certain that He claims, and has claimed from the first, and, as we believe, will forever claim, a peculiar nearness and tenderness of relation to "the land of Israel;" (Mat. ii. 20, 21.) "He was in the world," says the evangelist, (John i. 10,) "and the world was made by him, and the world knew him not;" but immediately he adds—as if, in the mingled grief and shame of that bitter recollection, he would hide the name of the loved people, at once so favored and so guilty—"He came unto his own, and his own received

him not;" (v. 11.) Where the original is still more affecting, and illustrative of the point in hand, than the translation. "He came," says John, "εἰς τὰ ἰδία"—i. e., to his own country, his own neighborhood, his own home—"and οἱ ἰδιοί"—i. e., his own countrymen, neighbors, brethren—"received him not."

It is then self-evident, that "THE LAND OF ISRAEL" is "THE LAND OF IMMANUEL;" and let all other lands, however in other respects they may be blessed of God, beware of arrogating to themselves a distinction and pre-eminence, which by everlasting covenant belong—not to them.

And surely never did heroic, suffering, bleeding patriot, love his country, as Immanuel loved, and loves, that land. By referring to Is. viii. 8, it will be seen, that it is at a time of extreme peril, when the Assyrian "passes through Judah; overflows, goes over, and reaches even to the neck," that, as the last and only refuge, an appeal is made for deliverance to the Almighty and Gracious Proprietor;—"and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." Nor is that appeal made in vain. Instantly, the cry of helplessness and prayer is lost in the rapturous, and reiterated shouts of defiance to all Judah's confederate foes; (v. 9, &c.)

And how can we so fitly close this article, as by selecting, for the instruction and refreshment of our readers, a very few from among the many expressions of Immanuel's love, jealousy, pity, and triumphant hope for the land, beneath the shining of whose stars He was born a babe in Bethlehem, along whose sultry highways he wandered a man of sorrows



without a home, of whose brooks he drank by the way, on whose mountain-tops he passed whole nights in prayer to God, with strong crying and tears, and in whose rocky bosom he slumbered peacefully, when his work of mercy and of trial was ended?

[TO BE CONCLUDED.]

## THE JEWISH CHRONICLE, AND ITS JEWISH COTEMPORARIES.

IN the last No. of *The Voice of Jacob* we find the following reference to ourselves;—

We have before us "*The Jewish Chronicle*," of the American Conversionists, No. 5 of which quotes from our own Nos. 56, 62 and 66, on the subject of the Chief Rabbi, and does us the justice to caution its readers not to confound *The Voice of Jacob* with the soi-distant "*Voice of Israel*." This is a piece of honesty the more to be valued, because of the apparent disposition on this side of the Atlantic to manage otherwise. By the way, the chapters on "The Days of Old" are copied verbatim from our pages into *The Jewish Chronicle*, without the usual acknowledgment. The so-called "*Jewish Intelligence*" of the London Conversionists, neither quotes nor pilfers from our columns.

We are sorry that aught should have occurred, at the beginning of our intercourse with the *Voice of Jacob*, to beget a doubt in the Editor's mind of our "honesty," especially as he seems otherwise disposed to give us credit for that excellent virtue. He must acknowledge, however, that, if we had really any evil design in the matter to which he refers, we fell upon a very effectual method of exposing ourselves, by sending him the *Chronicle*.

Our wish to maintain friendly relations with all the members of this venerable race, for whom we can cherish none but the kindest feelings, even when most they oppose themselves, and impeach our motives, and count us an enemy because we tell them the truth, leads us to take the earliest opportunity of referring our cotemporary to the number for August, 1844, in which our republication of this interesting series was commenced. He will there learn that our principal design in transferring these essays to our columns would be defeated, did not our readers understand the source from which they come. After mentioning distinctly *The Voice of Jacob*, as the journal in which they originally appear, we remarked that these articles, we thought, would be

interesting to our readers, not only from their intrinsic literary merit, but especially as exhibiting the reverential love, with which the mind of a thoughtful Jew broods over, and the vividness with which it can recall, the wondrous scenes of the early history of the race.

*The Voice of Jacob* may rest assured, that our sincere and anxious desire is to "do justice" in all respects, both to him and his brethren.

We have now a word in reply to another article, which we here subjoin from the Philadelphia "*Occident*" for February.

### Conversion Societies.

After the dissolution of the Pennsylvania Society for Evangelizing the Jews, for want of a field of labor, we had hoped that the folly of organizing similar institutions would be given up, as a hopeless expenditure of funds, which might be more properly applied towards the conversion of Christians, or those nominally so

called. But we have been somewhat disappointed, though nowise surprised, at finding, by the two last numbers of the Jewish Chronicle, printed at New York, that there have lately been formed two auxiliary societies at Nantucket, and one each at New Bedford, Edgartown, and Bristol, R. I. To be sure, there is a great prospect of converting all the Jews in these sea-shore and island towns, as none probably are residing there, consequently the result is not so likely to disappoint the projectors as it would be in Pennsylvania, with numerous Jews, without any perceptible result.

While on this point, we would advise the conductors of the A. S. M. C. J. not to employ converted Jews as their agents to visit Jewish houses. Many of us are averse to holding any intercourse with them, and hence it is almost an insult to send these persons to houses which will be shut against them, if their character is known. For one, we publicly request that our domicile may be spared the future visits of the converted agents, gladly as we shall receive at all times all Christians by birth, and our friends the Editor and Secretary of the A. S. M. C. J. included. We give this public notice, because we wish, once for all, to be rid of any visit from the persons mentioned above.

We think it probable that the *disappointment* here confessed, is likely to be not a little augmented ere long. This, however, only by the way. Nor is it necessary, we trust, for us to assure our esteemed friend, the Editor of *The Occident*, how gladly we reciprocate his assurances of a hospitable reception. What we intended to remark upon, is our friend's advice to the Society with regard to the selection of its agents.

We are perfectly aware of the habit, which Jewish editors have got, of treating all professed converts from their ranks as sheer impostors.

Now while we can easily make very large allowance for the expression of a natural irritation, we must also take the liberty of suggesting, that the exceedingly loose and indiscriminate style, constantly indulged in on this subject, is quite as unworthy of our friend's good sense, as it is repugnant to charity. Will *The Occident* inform us, whether he has any reason for questioning the sincerity of one Saul of Tarsus, when he became a preacher of the faith, which once he destroyed? If not, let him no longer conceal it from himself, or his readers, that it is a possible thing for "a Hebrew of the Hebrews" to believe in Christ, and yet remain an honest man. He cannot but know, also, that the first Christian churches were almost entirely composed of Jewish converts. Well, what worldly interest of any one of them was promoted by the change? The answer which history gives is, that for the sake of Jesus they willingly "suffered the loss of all things." A very strange and unaccountable sort of hypocrisy this, we do think.

Now, why may not modern confessors be just as honest as their predecessors? The moment they are even suspected, they forfeit for ever what is dear to every man, the esteem and sympathy of their nation, and nearest kindred; and alas! we have only too much reason to know how scanty and precarious, in most instances, is the relief, supplied by Christian charity, to the deep poverty of these insulted and banished outcasts of the synagogue.

May we entreat the editors of the *Occident*, and of the *Voice of Jacob*, to discontinue in future a mode of speaking on this topic, which discredits their own judgment and good

feeling, far more than it does the objects of their assault.

As to the policy of employing Christian Jews as missionaries, that is another matter. But our friend

can readily conceive, why we regard *his* advice respecting it as outweighed by the long experience of Jewish Societies throughout the world.

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### Poetry.

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WE thankfully accept the following lines from the pen of a fair correspondent, and give them to our readers with this one suggestion, that, of the two passages concerned, the first may be regarded as descriptive of the earthly, the other of the heavenly Jerusalem, during the millennial age—while of these two cities, in prophecy clearly distinguished, the one is the centre and glory of the New Earth, the other of the New Heavens, of the world that is to come.

For the Jewish Chronicle.

#### ISAIAH 60; REVELATION 21.

ARISE, fainting Zion, shine forth in thy might,  
 God's glory breaks on thee, all cloudless and bright;  
 Though Darkness has thrown her thick veil o'er thy skies,  
 The day-star is rising to gladden thine eyes.  
 The Gentiles shall come to thy light, like a cloud  
 They fly, and like doves to their windows shall crowd.  
 Come, lift up thine eyes, and the multitudes see—  
 Thy sons and thy daughters all gather'd to thee;  
 The cities and wilderness lift up their voice,  
 And Kedar's fair villages shout and rejoice.  
 From Sheba they come with their incense and gold,  
 And thine altars are smoking with lambs from the fold;  
 The sons of the stranger thy Temple shall build,  
 And nations and kingdoms their service shall yield;  
 While those that despis'd thee, before thee shall bend,  
 Their homage to offer, their tribute to lend.

No more shall the sun be thy light through the day,  
 Nor thy night be illum'd by the moon's feebler ray;  
 Nor sickness, nor sorrow, nor death shall be there—  
 From off every face shall be wip'd every tear.  
 Thy walls with bright rubies and sapphires shall glow,  
 Thy clear crystal waters shall peacefully flow;  
 Each gate shall be fashioned of pearl, pure and white,  
 And the Lamb in the midst of the throne be thy light.  
 O Zion, arise, and shine forth from afar,  
 MESSIAH is coming, the bright Morning Star;  
 His car of salvation rolls swiftly along,  
 And myriads are waiting to join the new song.

E.



## Jewish Calendar for March, 1845.

| DAY OF<br>SOLAR<br>MONTH. | DAY OF<br>THE WEEK. | SABBATH<br>COMMENCES. | OCCURRENCES.     |
|---------------------------|---------------------|-----------------------|------------------|
| March 1                   | Sabbath             | 5                     | כי חשב           |
| 8                         | "                   | 5                     | ויקהל (שקלים)    |
| 9                         | Sunday              |                       | Roshodesh Veadar |
| 10                        | Monday              |                       | 1st day of "     |
| 15                        | Sabbath             | 5½                    | פקודי            |
| 20                        | Thursday            |                       | Fast of Esther   |
| 22                        | Sabbath             | 5½                    | ויקרא (זכור)     |
| 23                        | Sunday              |                       | Feast of Purim   |
| 24                        | Monday              |                       | Shushan "        |
| 29                        | Sabbath             | 5½                    | צו (פרה)         |

## Missionary Intelligence.

### The American Society.

#### MEETING OF THE BOARD.

At a Quarterly Meeting of the Board of Directors of the American Society for Meliorating the Condition of the Jews, held in the city of New York, on Monday, January 27th, 1845, the REV. PHILIP MILLEDOLER, D. D., President of the Society, in the chair:—

The Corresponding Secretary presented and read a letter just received from the Rev. Ridley H. Herschell of London, desiring to know whether it was still the wish of the Board, that he should visit this country in the ensuing spring; and also whether he should bring out with him the young men, whom he had formerly recommended as suitable persons to be employed by the Society, as missionaries to the Jews in the U. States.

Thereupon the following resolutions were introduced, and on motion adopted unanimously:—

"*Resolved*, That the Board hereby renew their affectionate invitation to the Rev. Ridley H. Herschell, to visit this country as early as he can make it convenient.

"*Resolved*, That encouraged by the many symptoms of awakening interest among the churches of Christ in this land, in the spiritual welfare of Israel, relying on the promised blessing of Israel's God, and cheered by the intimations of Providence, concurring with the more sure word of prophecy to strengthen the faith, now widely prevalent among the people of God, that the time to favor Zion, yea, the set time is come, this Board do take immediate and decided measures for the enlargement of its usefulness.

"*Resolved*, That in addition to the Rev. Mr. Neander, shortly expected from Germany, our esteemed friend and coadjutor, the Rev. Ridley H. Herschell, be hereby authorized to engage, as missionaries, for the service of this Board, the two brethren whom he has recommended as having been trained to the work under his own eye, and as likely to prove very useful laborers."

After long and prayerful waiting upon the Lord of the harvest, that He would send forth laborers, it is with no common feelings of thankfulness, that we make the above announcement to the churches.

Let it now be seen, that, if we have been doing nothing of late in this highly

avored land for the cause of Israel, it has been the lack of opportunity, and not of will, that occasioned the omission. With affectionate earnestness we now entreat the watchmen on the walls—the Lord's remembrancers—to arise, and plead this cause—the cause, not of the Jew only, but of Christ and the world—at the mercy-seat, and before all the churches. *It can no longer be innocently neglected.*

In former days, the Auxiliary Societies of the Board were numerous and efficient. Let them now be revived, or new ones formed. Chastened by a severe experience, we trust our plans are better, and that the entire policy and action of the Board will commend themselves to the confidence, and call forth the active support, of our brethren.

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### MR. SILIAN BONHOMME.

FROM this brother's communications, we learn that he met with a very kind reception from the brethren in Wilmington, Delaware, to which place, our readers will remember, he was about to start from Philadelphia. In Wilmington was one of our largest and most powerful auxiliaries. To our friends there, as elsewhere, we say—Brethren, the cause in which you have felt so deep an interest, again appeals to you for aid. Forget and forgive the past, and see if we cannot *now* work pleasantly and profitably together.

From Wilmington Mr. B. proceeded to Baltimore, where he now is. The full result of his visit to this latter city has not yet transpired; but the assurances of sympathy and support, already received from different sources, have been such as to warrant the appointment, as missionary in Baltimore, of a Christian Israelite, well known to the churches there, whose services the Board had long desired to secure. His name, *Nehemiah Altman*, will soon, we trust, be familiar to our readers. Brother A. has probably ere this received license as a preacher of the gospel, from the United Brethren in

Christ, and will enter on his labors immediately.

P. S. A letter from Mr. A., dated *Baltimore, Feb. 20*, informs us that at the recent meeting of the Conference, whence he had just returned, he had received license as a preacher of the gospel, and had been moreover advised to accept of the appointment to labor as Jewish missionary in Baltimore. He says, "I have also received a call to go West again, to be employed as Agent for our printing establishment; but I think it is the Lord's will, that I should labor in His vineyard. May the good Lord give me success among my brethren. Pray for me."

Mr. A. will enter on his work in March.

Such of our readers as possess the *Jewish Chronicle* for May, 1843, will there find an interesting letter from a brother of Mr. A., addressed to him from Germany, when the news of his conversion in this country reached the family. We hope to give the sequel of that correspondence in our next number.

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### NEW-YORK CITY MISSION.

**Extracts from Mr. J. Forrester's Journal.**

*Oct. 10th.*—I met a Holland Jew in — St. He had a basket with a few articles for sale. I spoke to him at first in the German language, and he answered me in the same. I then spoke to him in the Low Dutch, and he gave an answer in that language. I then addressed him in English, but he was hard put to it to give an answer, having been but a few days in this country. When I spoke to him about the Messiah, he replied—"I am a Jew; I know he will come, and deliver our nation from all their oppressors, and establish them in their own promised land; but I know not when

that will take place; no man knoweth."

16th.—I met a Jewess in — St.; she was pleased to see me, and said—"Good man, you gave me a Bible; I love to read it; and when I read, I think of you. I thought you were dead, for I have not seen you in many months; come and see me; I live No. — — St."

17th.—I was informed by the Jews who reside at No. — Av. —, that the brother-in-law of the converted Jew, —, who arrived here from Germany about ten weeks ago, was in a sickly condition, and extremely poor. I visited him, and supplied his wants out of the funds of the Society. This sick Jew was finally sent to the poor-house, where he lately died, and his only child also. His widow is now in poverty, and her brother —, is not in a capacity to do much for her. Before this Jew was sent to the poor-house, I visited him, and found him in great agony of soul, awfully afraid of death. His cries and tears were enough to have melted the hardest heart. I deeply sympathized with him, and tried to direct his views to the only Saviour, Jesus of Nazareth, the true Messiah; blessed be He!

24th.—At No. — — St., I had a long conversation with a Holland Jew; he laughed heartily at the Millerites, and said—"The Jews must return to Jerusalem before the world has an end, and the Messiah must first come." I replied—"Do you not often think, when you meditate on the Messiah, that it may be that he appeared in the person of Jesus of Nazareth?" He tried to shun answering that question, but I kept it before him; and finally he

said—"The people have been all the time so wicked, which is the cause of his not coming." I replied—"I cannot agree with you on that point; you know what the Prophet Daniel has said, that he would come and be cut off, but not for himself, and after that the sacrifices and oblations would cease, and you know that they have ceased." He appeared confused, and said—"We cannot tell." I replied—"Read the Old and New Testaments; they will prove each other."

25th.—This morning I met a Holland Jew in — St.; he had a basket of glass ware; I addressed him in German, and then in the Holland Dutch, and he answered me correctly in both languages. I asked him, how many languages he understood. He replied—"German, Low Dutch, French, and Hebrew, and a little English." I conversed with him a short time, until I found out that he did not understand the true heartfelt language (I mean the spiritual language) of Canaan. O may the time soon arrive, when his eyes may be opened to see the truth as it is in Christ Jesus, the only and true Messiah!

My next call was at No. — — St., where Dr. — resides; the Dr. was not at home; he is a calm, polite, soft-spoken man. Mrs. — said, "Sir, I am happy to see you; we have no kind friend among the Christians who seems so interested about our welfare as you." I replied—"Madam, honestly, before God, who knows the hearts of all men, I sincerely desire the salvation of the Jews." She replied—"I believe you, sir; and the Doctor believes you to be an honest man; and I respect you as much as if you



were a Jew." I would relate more of the conversation of this Lady; but it would appear too much like self-praise. If I mistake not, this Lady is not far from the kingdom of heaven.

*Nov. 1st.*—After some inquiry, I was told that a number of families of German Jews had taken up their residence at No. — — — St.; I soon found the house, and the first room I entered, all the faces were strange. I said—"I have fine German tracts, would you like to read one? they are good little books to tell us what Moses and the Prophets have said about the Jews and Gentiles." A tract was taken, and part of it read, and thanks given with politeness.

I walked up stairs, and knocked, but no person gave answer. I then went to the next door and knocked, and a German Jew presented himself and held the door in his hand, and demanded to know what I wanted. I replied—"Sir, I am a Christian, but a real friend to the Jews. I know that false and base Christians have plundered and robbed, and murdered both Jews and true Christians; but true Christians love the welfare of the Jew, for several reasons." When I got so far, he opened the door wide, and said—"Come in, and rest yourself." I sat down and said—"Perhaps you have never heard what the true Christian religion is; will you permit me to say a few words about it?" He replied—"O yes, let me hear."

"True Christians believe in one glorious, incomprehensible, spiritual Being, whom we call God; and as He says in the 1st book of Moses and 1st chapter—"Let us make man," we believe that in the Godhead there is a distinction of persons. But if

you say that we have three Gods, we say, No; no more than one God. Do you Jews believe in God the Father of all, and in God the Spirit that moved upon the face of the waters?" *He.*—"Yes, we do." *I.*—"Well, do you say that is two Gods?" *He.*—"O no, only one God." *I.*—"Well, as you say the Father and the Spirit are distinct persons, yet one God, so we true Christians, in the same sense, say that the Father, Son, and Holy Spirit are one. Now if you accuse us of having three Gods, we might reply in the same sense, that you have two, which neither of us believe." *He.*—"We believe in one God only." *I.*—"And we believe in no more; but we know that the Son is not only called God, but the Mighty God, by your own prophet." *He.*—"Can you show me that in the Bible?" *I.*—"Most cheerfully, if you will give me a German or an English one." *He.*—"I have only a Hebrew Bible." *I.*—"How many books does it contain?" *He.*—"The five books of Moses." *I.*—"That is not the one fourth part of the Bible." *He.*—"I wish I had a German Bible." *I.*—"If you are not able to buy one, I will give you one." *He.*—"I thank you for your kind offer." *I.*—"Do you know that one of your prophets has said—'A virgin shall conceive and bear a son, and shall call his name Immanuel?'—Now you know that Immanuel means God with us; nay, it means more, in my opinion; it means, God with us in human flesh. Now we Christians believe that this Immanuel (blessed be He) bore our griefs and carried our sorrows, and with his stripes we are healed, if we rest our soul's salvation on his finished and

perfect work; he being God and man—man to die, and God to give value to his sufferings for those who put their trust in him for acceptance with God the Father of all. Moreover, true Christians believe, that all men are sinners, and have broken the holy laws and commandments of God, and thereby brought the curse of God upon them. But the prophet Daniel says, that Messiah would be cut off, but not for himself, and then the sacrifices and oblations would cease; and you know that your sacrifices have ceased; of course the Messiah has suffered on earth; and Isaiah the prophet has said—‘He shall see of the travail of his soul, and shall be satisfied.’

Now all that I have said is drawn from your own prophets, and answers truly to the person of Jesus of Nazareth, who came to his own people, but they received him not; then God, in his adorable wisdom, gave him for a light to the Gentiles; so says your prophet Isaiah, in the 49th chapter.”

As I repeated these words, I saw a tear fall from his eye to the floor, and he said—“Where do you live?” I replied—“No. — St.; come and see me in the after part of any day, Sundays excepted, and take tea with me; I will be happy to see you.” The Jew then said—“Where do you worship on the Sabbath?” I told him; and he said—“I will come there, and hear your minister.” I then put into his hand the tract entitled, “Conversion of Doctor Capadose,” and took an affectionate leave of him and his wife, praying that my feeble effort might redound to the glory of God, and the good of their souls.

## The London Society.

### JOURNEY OF THE REV. DR. M'CAUL TO BERLIN AND WARSAW.

THE Missionaries of the London Society having met with some difficulties in a province of Prussia and in Poland, which tended to circumscribe the sphere of their usefulness, and which required immediate attention, Dr. M'Caul was deputed by the Committee to proceed at once to Berlin and Warsaw, to take such measures as might be necessary for the well-being of the Missions: and by the blessing of God, his visit to those places has been of much service.

Dr. M'Caul has rendered to the Committee a full Report, of which the concluding paragraphs are now subjoined:—

“Having thus detailed the mercies of our gracious God in reference to the more immediate objects of my journey, it now becomes my duty to advert to the state of the Missions, and the general aspect of affairs; and I am happy to be able to state, that every thing I saw and heard led me to believe that the day of Israel's visitation from on high has advanced far beyond the dawn. The questions of the oral law, Jewish emancipation, and reform, keep all Germany alive. The Jewish mind is thoroughly roused: all are striving after something, they know not what. In the great struggle many fall away to Infidelity, but many also find rest for their souls in the promises of the Gospel. The number seeking baptism is very great. Since May, Mr. Bellson has baptized eight persons; and when I was in Berlin, had six under instruction, exclusive of a whole family who had just arrived. I was present at the baptism of three persons, two young Jewesses and a Jewish youth. The mothers of both, who are both baptized and truly pious Christians, were present. The father of one is dead; of the other, a highly respectable person, still

alive, who is still unbaptized, but allows his family to follow their convictions. The whole deportment of the catechumens, and the deep emotion which they manifested, as well as their conversation afterwards, were very edifying. After the baptism was over, the father was informed of what had happened, and received the information with great kindness, and for the first time expressed a desire to see and converse with Mr. Bellson, remarking that he desired to converse with him because Mr. B. was himself a Jew. Two days before I left, the reader of a synagogue in a small town, not far from Berlin, arrived with his family, to be received into the Christian Church. They have literally forsaken all for Christ. Until he has attended lectures at a schoolmaster's seminary for six months, he cannot be employed at all, and even then, if he get an appointment, his salary will be far inferior to that which he has hitherto had. And this leads me to press with the utmost earnestness the necessity of affording efficient temporal relief to deserving cases in all the Missions, but especially at Berlin. Mr. Bellson is very active—very liberal of his own means; his field of labor in Berlin itself is immense, and of peculiar interest. Students, schoolmasters, Jewesses, crowd around him—attend his services. But without the means of temporal assistance, he will have the mortification of seeing his little flock drawn aside.

"It is said that a person lately assembled all the converts and inquirers whom he could collect, and plainly said, 'The London Society leaves its converts to starve. Come to us, and we will provide for you.' And this is the general cry. Besides temporal aid, Mr. Bellson also requires a fellow-laborer. He cannot possibly manage three services on Sunday, and all the instruction and outdoor business of the Mission in the week.

"The great number of converts in Berlin, and the influence which it has on all the provinces, point it out

as the great centre of missionary exertion in Germany.

"Concerning Posen, I have little to say, as the long delay in Berlin left me no time except for Warsaw. However, I saw Mr. Graf. The schools still prosper. In the last quarter 502 children were in attendance. Every Saturday he delivers a lecture to the Jews in the Garrison Church, and many attend. It is much to be desired, that an ordained minister of our Church could be sent thither. The station is important; and by express command of his Majesty the King of Prussia, the Garrison Church is open to our Missionaries.

"Poland still continues the same rich and boundless field of labor that it ever was. The labors of the Society for so many years have produced a most happy change in the tone and feeling of the Jews towards Christianity. Those who still reject it, understand better its doctrines and its precepts; and are especially much more kind towards their brethren, whose conscientious convictions have led them to confess Christ. The missionary journeys this last summer were particularly successful. In every place crowds of Jews assembled in the missionary's lodgings to hear and dispute; and thousands of books and tracts were circulated. In Warsaw itself, the missionaries are never without visits from Jews, and several are always under instruction. The Rev. F. W. Becker still continues to discharge his duties, now multiplied fourfold by the great increase of correspondence and the preparation of the Reports for the Consistory, with his usual fidelity and punctuality, and is still known as the ever ready friend of all that are in distress, Jews and Gentiles. There are many converts in Warsaw and other parts of Poland who walk worthy of their profession, and now fill responsible stations in society.

"I cannot conclude the Report without expressing my great thankfulness in having been once more permitted to visit Warsaw, which still seems to me half a home; and the



great joy I felt in beholding many whom I am permitted to count amongst my spiritual children. Jews, converts, and English, all crowded about me; especially, after I had preached in English on the Sunday. Some baptized as children, others as adults, others whom I had instructed as children, others to whom my preaching had been blessed, came about me with an affection which is not to be forgotten. One young man whom I had instructed as a child, was on his death-bed, and begged to see me. I administered the sacrament to him, his mother and brother joining in it. He thanked me for my former instruction, and for the hope which now took away the sting of death. Others, young people and old, I found steadfast in the service of our Lord; and to some, who had stumbled, I had an opportunity of speaking a word of admonition, which was received with deep feeling, and will, I hope, be blessed. To God the Father of our Lord Jesus Christ, be all praise and glory for all his mercies. My journey has, I trust, been blessed to others; I am sure it has to myself. I return with a deeper conviction than ever, that the work amongst the Jews is a blessed work, and to have any part in it a high privilege; that it is also a prosperous work; that God's blessing is upon it; that there is every encouragement that human heart can desire to proceed; and therefore I would respectfully say to the Committee, 'Go on, and be not weary. Abound more and more in the work of the Lord. Your past labors have not been in vain. Your future labor for the honor of Christ, and for the good of his people, will assuredly be blessed.'

### BERLIN.

LETTER FROM THE REV. R. BELLSON.

#### Baptisms.

SINCE the end of May, when I entered upon this field of labor, I have had under instruction twenty-three Jews and Jewesses, of whom

I have baptized nine; five males, four females.

#### Conversion of a Learned Rabbi.

THE fifth to whom I administered the sacred rite of baptism, was a man who created general interest. He is a native of Galicia, and belongs to the real ancient Rabbinical aristocracy. He was brought up in the greatest Rabbinical style, and had already been nominated a rabbi of the highest order. He is twenty-two years of age, and from his fifth year until now, he has done nothing but study Rabbinical literature, in which he is really a master of no ordinary kind. He has been severely tried by the Jews before his baptism, and has throughout shown not only an earnest solicitude for the salvation of his soul, which was his only great care, but also a simple-heartedness and child-like simplicity. He had not been long in Berlin, when the old rabbi sent for him, and represented to him what a great sin he was committing in pursuing the course he was following. He said he would not dispute with him on religion, for he was convinced that he knew all he could tell him. But he only wished to lay upon his conscience the shame he was bringing not only on his family, but on his whole order. "What will the Chasidim say," said the old man, "when they hear of it? They already boast that no one is, properly speaking, a rabbi, who is not of their order, and now they will triumph, and pointing at you, will say, 'Are we not right? here you see it.'" And here the old rabbi began to weep. At length he begged that L—— would leave Berlin, and promised to give him as much travelling money as he wanted, and letters to all the rabbies; he even offered to do all he could, to prevent its being suspected that he had ever been with a missionary. Such are the means which they are accustomed to use, to prevent a man from professing Christ, on whom he believes in his heart. But L—— rejected all these proposals. Another severe trial he had the very week before he was

baptized; a countryman of his, who was on his way to Leipsic, tried to induce him to travel with him, and wanted to persuade him to go to England or America; any thing, rather than stay in Berlin. He promised him as much money as he wanted, and gave him a handful of notes to repay us what we had laid out for him; and then begged him to prepare for his journey with him. Thank God, however, he remained steadfast. But, according to his own confession, his severest trial was, that he was told by one, from whose office in the Christian Church such a course should least have been expected,—that when once he was baptized by us, he might starve, and no one would care for him any more; at the same time trying to persuade him to apply for baptism to other parties, who would provide him with every thing needful. This attempt to distract his attention, made him for some time very sad and pensive; until, at last, he became ill; and seeing something was preying on his mind, I spoke to him on the subject, and he then made me acquainted with what had disturbed him.

I baptized him on the fifteenth Sunday after Trinity, September 15. As he understood but little German, I put the different questions to him in Hebrew, and, to my surprise, he made a long reply in that language.

His baptism caused great sensation amongst the Rabbinical orders, both here and in many other places; for he was looked upon as a great light; and was descended from a most respectable family. He has some property also; but it is a great question whether he will ever receive any part of it, as every intrigue will be resorted to, to withhold it from him; the Jews throughout Galicia feel the blow. I trust he may one day become a useful instrument in the conversion of his brethren. He is a pupil of the great Rappaport. God has wonderfully led him.

## JERUSALEM.

MR. NICOLAYSON'S letter of November 1, confirms what was previously known to be the fact; that the number of secret inquirers is large, and increasing, and that nothing deters them from more open demonstrations, but the fierce bigotry, and relentless oppressions of the rabbies. We select the following passage on his

### Intercourse with Jews.

WITH Jews who are in no way suspected of any leaning to Christianity, I have, indeed, a good deal of intercourse, chiefly at my own house, and sometimes of an interesting nature; at times, also, by occasionally falling in with them in the streets. Of the latter, I had a curious instance this morning: An old Polish rabbi was sauntering about near the Dispensary, whose appearance and manner quite gave me the impression that he was deranged; and probably he is so. All at once, however, he stepped up to me; at first in the attitude of one who was about to plead an important cause before a judge, and commenced with a parable; as he proceeded he gradually assumed the posture of assured triumph. The subject of the parable was this:—A king had given a constitution to his subjects, duly furnished with his great seal, and in it charged them not to accept any other, even though it bore the impress of the same seal. The purport of my answer was, "But if, after those same subjects had, in their alleged loyalty, rejected that other constitution, though furnished with the genuine broad seal of Heaven, the great king had rewarded their supposed fidelity to him by driving them out of their country, thus overthrowing that very constitution to which they professed to adhere; what would be the inference?"

His answer was, "That they had not really obeyed his injunctions." And then he walked off.

Indeed, I find that this argument from the history of God's actual dealing with them, since the rejection of Jesus, is, where proper attention can be obtained, one of the most effectual. I have seen it in many instances, not only silence all argument on their part, but produce a very serious impression. This is a testimony to Christianity, read and known of all men, and deeply felt by the Jews, especially here, amidst the wrecks and ruins of their ancient glory.

## CRACOW.

JOURNAL OF REV. L. HOFF.

### Chrzanow.

Oct. 31.—This morning I went out to inform the Jews of our arrival, as about 3,000 Jews live here; the streets were quite full of them. Some recognised me, from my former visit in 1841; others knew me from Cracow. I invited them to call at our lodgings, as Mr. Hoff staid at home to receive those who might come to visit us.

I went to the בית המדרש (Beth Hamedrash, or place where the Talmud is studied.) Here I found about forty or fifty Jews assembled, the greatest part of them belonging to the sect of the Chasidim. Part of them were engaged in praying, part in studying the Talmud, and some were smoking. All, except those who were reading the Talmud, were running about in confusion, like sheep wandering from the right path. My entrance excited their curiosity. They did not, however, seem to know me, for some of them saluted me with the usual שלום עליכם (Peace be with you.) I looked at several of their books, but did not see a single Bible. One of the Jews asked me what I was looking for?

*I.* I seek the Law of the Lord.

"Here," he said, pointing to a tract of the Talmud, "you will find what you are looking for."

*I.* No, it is not.

*He.* What do you want then?

*I.* What Moses and the prophets

taught; for that is the Word of God, but the Talmud is the precepts of men.

*He.* "A wise and a learned man is better than a prophet."

*I.* I don't know that passage.

Here some cried out, "He does not know the Holy tongue," (Hebrew.)

*I.* My dear friends, show me that passage in the Bible, and I will believe it.

*Several voices*,—"Turn him out," "Go out, thou unclean one." But as, notwithstanding, I did not make any haste to do so, they pushed an old infirm man backwards against me; by which, however, they hurt him much more than they did me. To avoid any more such rough treatment, I placed myself with my back against a table, and rebuked them for their unbecoming behaviour, reminding them of the different treatment I had lately met with on a journey in the kingdom of Poland, where I had visited several synagogues and Beth Hamedrashes; and also contrasted their conduct with the conduct of Christians towards Jews when they visit our churches.

*They.* Go out, go out, you have nothing to do here.

*I.* This is a house of God, open to any body.

*They.* But only to Jews.

*I.* I am a true Jew.

*They.* Are you not a Christian?

*I.* I hope I am a true Jew, one who has returned to the creed of his fathers, and of the prophets of his people, even because I am a Christian, and because I believe in the crucified Messiah, who is none other than Jesus of Nazareth, and of whom the prophet declares, "He was wounded for our transgressions, he was bruised for our iniquities."

*They.* But what do you want here with us?

*I.* I wish to bring you good news. I tell you that the Messiah has come already, and that you may obtain forgiveness of your sins by faith in him.

I then quoted several passages in proof of what I said, and continued



to preach to them the Gospel of Christ, showing them that I am not ashamed of it, but that it is the power of God unto salvation.

### AMSTERDAM.

HERE Mr. Pauli is exciting a very deep and general agitation in the community, among both Jews and Gentiles. The first-fruits of his labors have already been gathered, in the baptism of "a young man of good talents, and of a high degree of integrity." The great church was filled on the occasion with a multitude of "5 or 6000 human beings, and among them great numbers of Jews." Mr. P. adds, in his letter of Dec. 3;—

The effect produced upon the Jews by this solemnity seems to be extraordinary; some said to me yesterday, "No wonder that you will seduce many more of us, for you know the Cabala." I replied, "My Cabala is the word of Moses and the prophets and the *רוח הקודש* (Holy Ghost's) assistance." "Well," they said, "we will hear you, but not believe you." I replied, "Your fathers said the same to the prophets of old; and what was the consequence? the righteous judgment of God came upon us, and our temple." They requested me to enter into their house, and I had a good opportunity to preach Christ to them. Many contradicted, but many others listened and behaved very civil, and said, "Your service yesterday in the church was certainly very solemn, and we shall come again and hear you." May the Lord give these men upright hearts to receive his word!

THE Jewish writer *Lombroso*, who resides at Turin, has just embraced the Christian religion. This is undoubtedly one of the most important

conversions that has occurred for many years.

### "CURSED BE EVERY ONE THAT CURSETH THEE."

"I HAVE learned by the experience of ages," was the sagacious remark of even the infidel Frederick of Prussia, "that no man ever touched that people, but he smarted for it."

### Donations & Subscriptions.

The Treasurer of the Am. Soc. for Mel. the Condition of the Jews, gratefully acknowledges the receipt of the following Donations and Subscriptions to the funds of the Society, during February:—

|   |          |
|---|----------|
| Mrs. Dr. R. P. Hayes, to constitute her a L. M. of the A. S. M. C. J.,  | \$15 00  |
| <i>Through S. Bonhomme, Agent:—</i>   |          |
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The donation of \$100 from Philadelphia, acknowledged last month, was, like the one of the same amount here mentioned, from the bequest of the late *Mrs. Ann Shippen Livingston*.

TH. BUSSING, Treas.



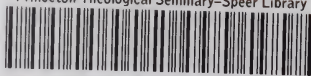






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